

Volume 37, Number 1, 1987

# JAPAN HARVEST

The Magazine for Today's Japan Missionary

*The Lord hath  
sought him a man  
after his own heart*

I SAMUEL 13:14

**WALK WORTHY  
INTERCESSORY PRAYER  
CHURCH PLANTING HANDBOOK (10)**


The Official Organ of the Japan Evangelical Missionary Association

# JEMA SUMMER CONFERENCE

"...AFTER HIS HEART"

I SAMUEL 13:14

## KARUIZAWA

Sunday, August 9		Monday, August 10 "Welcome Nojiri Friends"		Tuesday, August 11		Wednesday, August 12	
DAILY PROGRAM		PRAYER TIME		PRAYER TIME		PRAYER TIME	
<b>KARUIZAWA UNION CHURCH</b>  9:15-10:15 Sunday School (age 4 and above)  10:30-11:50 WORSHIP SERVICE Dr. Albert T. Platt CAM International		7:30-8:00 AM Pre-session Prayer Time		PRAYER TIME		PRAYER TIME	
  7:00-8:30 Dr. William J. Newell <u>World Vision</u>		9:00-10:15 BIBLE HOUR  10:15-10:50 FELLOWSHIP & PRAYER (Tea and Coffee)  10:50-11:50 Seminar Hour  AFTERNOON ACTIVITIES		Informal Fellowship Prayer in Small Groups  Informal Fellowship Prayer in Small Groups  Informal Fellowship Prayer in Small Groups		Informal Fellowship Prayer in Small Groups  Informal Fellowship Prayer in Small Groups  Informal Fellowship Prayer in Small Groups	
Dr. Albert T. Platt President, CAM International		Dr. Newell Time Management		Miss Dee Wirz Teaching English Bible Classes		Rev. Henry Ayabe "The Rest of the Story"	
JEMA INTERNATIONAL PICNIC 12:30 at KCC		Ladies' Tea 2 PM Mrs. Gladys Platt		Workshop Teaching English Bible Miss Dee Wirz			
International Music Festival Dr. Platt		Dr. Platt		Dr. Platt		Dr. Platt	

Note: Make your own arrangements for accommodations. KCC (Karuzawa Christian Center) offers reasonably priced meals and lodging. Make your reservations early by calling KCC. Tel: 0267-42-2302

# KARUIZAWA

## JEMA

SUMMER CONFERENCE

AUGUST 9 – 12, 1987



The 1987 JEMA SUMMER CONFERENCE will be uniquely different. Two outstanding overseas speakers will give keynote addresses and contribute during the workshops.

Dr. Albert Platt is uniquely qualified to minister to missionaries. Dr. Platt for over thirty years served as a missionary in Guatemala. The work included radio ministry, administrative responsibilities and teaching. Dr. Platt is co-founder of the Central American Theological Seminary and served as its president from 1967 to 1973. Dr. Platt was elected president of CAM International in 1974 and in that capacity has traveled widely. He is an Old Testament scholar and will give one series of messages in Karuizawa from that portion of the Bible. His article "Walk Worthy" which appears in this issue serves as a good introduction to this year's summer conference.

Dr. Platt is a graduate of Wheaton College and Dallas Theological Seminary where he earned his Th.D. degree in 1962.



The second overseas speaker, Dr. William Newell, has served as executive director of WORLD VISION since 1973. His ministry has been world-wide. His concern for the needy has been expressed in his book entitled *O God, Won't Someone Help?* In 1986 Dr. Newell was awarded Canada's highest honor – the Order of Canada, for his work on behalf of the poor of the developing world. Dr. Newell is a graduate of Nyack College and Seminary and for many years pastored C&MA churches, serving also for 14 years as District Superintendent.

Dr. Newell will move from Canada to Tokyo in October to establish a Japan branch of WORLD VISION. JEMA looks forward to the services of Dr. Newell not only this summer but also in workshops in the future. Dr. Newell's participation at Karuizawa is limited to Sunday evening and Monday morning (see program on opposite page). Don't miss this opportunity.

Veteran missionaries Henry Ayabe and Dolores Wirz will be speaking during the workshop hour. Mr. Ayabe is no stranger to Japan Harvest readers. He will share from his insights in cross-cultural communication. Miss Wirz is a specialist in the teaching of the Bible in English.



**WELCOME NOJIRI FRIENDS:** Monday, August 10 has been designated Welcome Nojiri Friends. The day's program is especially attractive for those without accommodations in Karuizawa. Why not join us for a day and take in messages by Dr. Platt and Dr. Newell. You are also cordially invited to the JEMA INTERNATIONAL PICNIC and the INTERNATIONAL MUSIC FESTIVAL (see program for details).

**LADIES' TEA:** The Ladies' Tea will be held at 2 p.m. on Tuesday, August 11. The message will be given by Mrs. Gladys Platt.



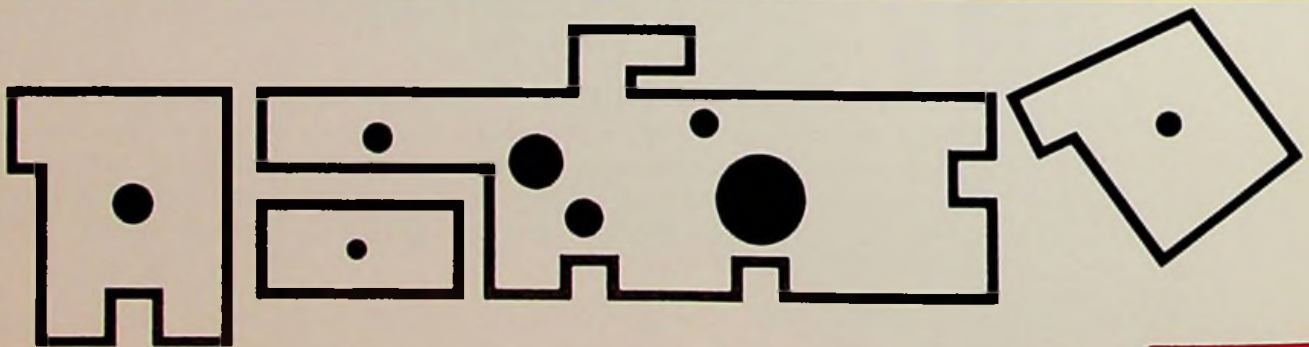
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The Magazine For Today's Japan Missionary

Volume 37, Number 1, 1987

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The JAPAN HARVEST is the official publication of the Japan Evangelical Missionary Association, a non-profit organization which publishes the Japan Harvest four times a year. Its purpose is to promote primarily the cause of the evangelical church and mission in Japan, and secondarily the ministry and activities of the association.

Though the magazine responsibly endeavors to represent these causes, individual articles or advertising express the viewpoints of the contributors and not necessarily those of JEMA. The editor welcomes unsolicited articles. Such material will not be returned.

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Siegfried A. Buss

**JEMA**

**President's**

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## **JEMA TODAY**

Two major events have taken place in recent days which are of special interest to JEMA missionaries.

On Friday, May 22, Dr. and Mrs. Ray Ortlund were the speakers at the JEMA Spring Prayer Fellowship which met in the 8th floor hall of OSCC. It was a time of great blessing both in the study of the Word and in prayer as we united in worship, adoration, petition and intercession. Once again the lateness of the hour and the urgency of the task as well as the privilege of prayer stirred my heart. In the spiritual battle in which we are engaged we must move forward on our knees! It is for this reason that the 1989 JEMA Plenary Session's thrust will be prayer: united prayer, concerted prayer, prevailing prayer. Any suggestions that you may have should be sent to the pioneer evangelism commission, in charge of plans. Don Wright is the chairman.

The second event which I wish to bring to your attention is the JEA Plenary Session which was held in Tokyo on June nine and ten. A year has passed since JEA's reorganization. Growing pains accompany the early years of any organization and JEA is no exception. While numerous denominations and church groupings have been accepted into JEA during the past year, the application of the General Council of the Assemblies of God, however, has not yet been voted on. There are other issues with which JEA must come to grips as the many organizations which have joined JEA as associate members clamor for a greater role and voice. In this context the privileged position of JEMA in its relationship to JEA was questioned and the JEA executive committee has pledged itself to look into this matter. I am pointing this out to let JEMA members know that I am aware of the winds of change. JEMA must be willing to adapt to the times in which we live. In all essentials UNITY, in non-essentials CHARITY is a principle that may apply here. The executive committee needs your prayers and support.

A significant step for JEA at the Plenary Session was the unanimous vote of the delegates to join the World Evangelical Fellowship (WEF) as well as the Evangelical Fellowship of Asia (EFA). We were privileged to have Dr. David Howard, WEF International Director, as the evening speaker. His message, which dealt with the world situation today and the task of world evangelization, was warmly received. JEA is joining WEF with the fervent prayer that in so doing it may advance the cause of Christ. Delegates repeatedly mentioned that this would not be a token involvement but a total commitment. I liked what I heard.

JEA had drawn up an open letter addressed to the Evangelical Fellowship of Asia. It in effect is an open letter to the churches of Asia. It is a significant document expressing among other things remorse and repentance on the part of the Japanese church for its complicity during WW II. Then the statement continues: "We who are members of God's people and part of the fellowship of the Church of our Lord Jesus Christ want to do our share in promoting the spiritual renewal of the Church and the advancement of the gospel beyond national boundaries and racial differences." Rev. Alfred Yeo of Singapore, responding in behalf of EFA, brought tears to the eyes of the delegates as he shared just one incident out of his life, dating back to 1945. Brother Yeo and his younger brother who was 13 at that time were standing on the balcony when Japanese planes appeared over the city. Instinctively Brother Yeo ran inside, leaving his younger brother behind. Minutes later he was killed by the bombs. Then Brother Yeo, looking straight at the audience stated: "I have no bitterness or hatred towards the Japanese people—I have forgotten and forgiven—we are reconciled in Christ." That is a beautiful picture of God's grace. It was also a wonderful way to conclude the Plenary Session.

# WALK WORTHY

*Dr. Albert Platt, this summer's JEMA Summer Conference speaker, has submitted the article that follows as an introduction to the Karuizawa Conference. Great things are in store for us this summer!*



ALBERT T. PLATT

**LEAD-IN:** In this day and age when so much is said about a job description, the Apostle Paul's admonition is a refreshing call to a personal inventory. He would say that "fit for service" is described in Ephesians 4:1. "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

No, you do not have to be six feet two with eyes of blue, glamorous or glabrous (a great anthropological term describing hairlessness!). In fact, the best anatomy of a missionary, and for that matter any servant of the Lord, I found in one of those magazines that attributes quotes to "selected."

**HEIGHT:** Tall enough to see over today's problems into the future filled with the promises of God.

**VISION:** Clear and undistorted. Tears not unusual.

**HEARING:** Can listen for long periods of time. Able to distinguish between what is necessary to remember and what is best to forget.

**VOICE:** Quick to speak of the Lord Jesus Christ. Often breaks into laughter. Usually able to communicate in two or more languages.

**HANDS:** Ready to help 24 hours a day.

**SHOULDERS:** Broad enough to carry responsibility.

**FEET:** Ready to walk anywhere in order to speak for Christ. Often seen trying on other people's shoes.

**HEAD:** Frequently bowed in prayer.

**MIND:** Filled with the Word of God.

**HEART:** In love with God. Full of concern for others.

**SPIRIT:** Alive.

**SUMMARY:** Controlled by the Spirit of God. Bears resemblance to Jesus Christ.

("Selected")

The phrase "fit for service" does indeed drive one to the Word of God. Once there, verse after verse speaks to the issue. I do not pretend that Ephesians 4:1 is the only one or the "secret" of success. It is summary text, even a basic text. It is certainly a very expressive use of words. Inspiration teaches us that the original manuscripts were God-breathed. Thus the words chosen were precisely those that God wanted us to have. "Walk worthy" then would describe one fit for service.

I had read that verse on many occasions. The habitual reading of a growing-up Christian introduced me to it. The disciplined reading of student days helped me analyze it. The devotional reading of one very fond of the letter to the Ephesians helped fix the verse in mind. However, my attention was called very especially to Ephesians 4 in 1973 when a very big change came into our lives. My wife, Gladie, and I with our three daughters had served the Lord for 22 years in Guatemala, Central America with what was then called the

Central American Mission. The name has since been changed to CAM International. The leader of our mission in those days wanted to return to the field and spend his remaining years before retirement in church planting. The Board of Directors asked me to assume his post.

With that in view, my predecessor asked each CAM missionary to write to me. Most did. I've kept those letters and every once in a while I get them out and read them over. They have all had an influence in my life. Some were particularly encouraging.

However, one letter would require some other adjective. It was a two page typewritten letter. There was apparently so much the author wanted to say that margins were narrow both side to side and top to bottom. On the middle of the back page I found this: "Al, neither my wife nor I think you are a big enough man for this job." Well, I had no trouble with the truth of the statement. My wife agreed with it too! However, I confess that I did not like seeing it in print!

It was then that, reading in Ephesians, I came to chapter four. Delightful. It did not matter that I was "not big enough." The truth was that "walking worthy" did not depend on "big".

The word "worthy" here comes from a background of weights and measures. Thus to be "worthy" might have been

thought of as "to weigh the same as". It brings to mind the scales where things had to balance; a one pound weight and, say, rice in an amount to balance. To what then should my life "balance out"? With what does it have to be in agreement? What will really make me fit for service?

The text states that one is to walk worthy of the calling with which one is called. Well, now I did not design that. The "calling" was not something man originated. It did not come from the church or the mission board. It was God's design. In effect the author exhorts the reader to have practice match doctrine; the manner of life match the teaching of the Word or God's point of view. It begs for consistency in life.

It has been said that the world has a keen eye for inconsistency in Christians. In fact the world takes comfort from those inconsistencies to continue in their own sin. According to their scheme of things, sins thought

detestable in the godly are thought nothing of in the world. For example, if what David did regarding Uriah had been done by Nebuchadnezzar, nothing would have been thought of it. Now, please I do not say that. The world looks at David and says "Tsk tsk. You 'believers' are hypocrites." Consistency is hard. . .and it is necessary. The walk must match the talk.

True it is hard. F.B. Meyer says, "It is not easy to walk with God. The air that beats around the Himalaya heights of divine fellowship is rare and hard to breathe. Human feet tire after a little and faith, hard put to it, is inclined to give up the effort of keeping step with the divine pace." But walk with Him we must. . .and the walk must be "worthy". . .weigh the same as. . .be equal to. . .match, what God says. We'll talk more about this at the JEMA conference in August.

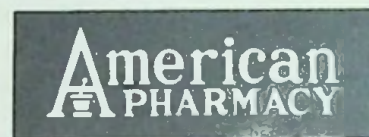
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### INTRODUCING THE KARUIZAWA UNION CHURCH SUMMER PROGRAM FOR 1987



*Dr. Ralph Beich*

This summer the special feature will be in the person of a summer Pastor, Dr. Ralph Beich whose home is in Portage, Wisconsin, U.S.A. Dr. Beich's services were secured through TEAM's "Helping Hands" short-term program so that he is sponsored by the good services of The Evangelical Alliance Mission who highly recommend him. He has taught 5 years at Shelton College, 5 years at Clearwater College, 15 years at Northeastern Bible College, and retired from his teaching career two years ago.

We anticipate that he will give an excellent ministry to the missionary community for the summer weeks. He will be speaking at all the regular services as well as teaching the Adult Bible Class; he is also available for private counselling sessions should anyone desire it.

These are the highlights that you can plan for:

- \* KUC Summer Church activities start from July 19th and run through until Aug. 30 th.
- \* Annual Meeting August 5th.
- \* Deeper Life Conference (July 30 - Aug. 2nd) with Rev. P. Teng of Hong Kong speaking.
- \* Youth Conference (Aug. 4th - 7th) with Dr. Beich as the special speaker.
- \* JEMA Conference (Aug. 9-12); Dr. Albert Platt & Dr. William J. Newell speaking.

We warmly invite you to join us that we may each one be spiritually refreshed as we sit at the Master's feet and enjoy fellowship together.



# Intercessory Prayer



WILLIAM NEWELL

*Dr. William Newell is making an extra effort to participate in this summer's JEMA Conference, flying in all the way from Canada to share what is on his heart. Don't miss hearing him on Sunday evening, August 9 and Monday morning, August 10. You will not be disappointed.*

I was introduced to the "Hot Pen Technique" by a young man who addressed two questions to me: 1. How do you feel about intercessory praying? 2. When you are interceding you feel like ----. He then challenged me to write without the benefit of additional study for 30 uninterrupted minutes on the questions.

Let me share with you some of the things that came to mind. I was not to be concerned about structure — just write, I was told. I found myself intimidated by the challenge. Yet as I wrote, my heart was warmed and recharged.

"Intercessory prayer is a privilege, purchased for me by my Lord and Saviour, Jesus Christ. It is the essential ingredient in any spiritual maturity that I shall be privileged to experience. I know that Jesus Christ cannot perform His High Priestly ministry should I fail to enter into my intercessory privilege. To a considerable degree Heaven will never be able to respond in authority, grace and love when I do not exercise my rights before the common mercy seat. When I do not call upon 'My Father which is in Heaven' I will never repeat to Him the prayer of obedience, 'Thy will be done on earth as it is in Heaven'. I take for granted that 'my daily bread will be provided' in some way but not necessarily by His dear hand. To fail to exercise my intercessory gift is to anticipate evil into which I will enter. I will not permit His strength to be made perfect in my weakness when I say 'no' to praying. I articulate my unconcern for the lost, the naked, the thirsty, the hungry, the imprisoned, the poor, the oppressed, the widow and the orphan when I fail in exercising my new life privilege."

My first 30 minute test challenged me. As

in most examinations I never did get finished — especially on time. The second was equally exciting — finishing the incomplete sentence in 30 minutes: "When I am interceding I feel like ----". The first thoughts which flooded my mind surprised me.

"I feel like the prodigal 'not worthy to be called son'. I feel like a fresh confession is necessary, with a plea for cleansing and forgiveness. I feel unworthy, yet I feel accepted as I come to the Father, the Son and the Holy Spirit. I feel as though I am pleasing God as I offer unto Him the sacrifice of praise and thanksgiving. I feel He is well pleased with my obedience and rejoices in my worship. I feel uplifted and strengthened and clean — that I am in the secret place of the Most High God and that I am abiding under the shadow of the Almighty God. I feel nearness. I feel freedom. I feel the need to express my love in a new act of surrender — 'Take my life and let it be consecrated Lord to Thee.' I feel, during these moments, that I have given Christ Jesus my Lord the freedom He needs in fulfilling His High Priestly ministry. I feel that God has responded to me: 'If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked way I will hear from Heaven, I will forgive their sin and I will heal their land' (II Chron.7:14). I feel as I turn to you, O God, I must turn from other things."

It may appear to be a rambling exercise but I challenge you to try the "Hot Pen Technique". What do you feel about intercessory praying? When you intercede how do you feel?

*William J. Newell  
Executive Director  
World Vision Canada*

# The Old Testament as a Bridge to Communicating the Gospel

*Dr. Barry Ross gave this paper at the 1987 Hayama Conference.  
Dr. Ross will be contributing regularly to Japan Harvest Magazine.*

BARRY ROSS

## I. Introduction.

My experience in Japan and with Japanese people is considerably shorter than that of many of you here today. My comments in this paper are, therefore, of a somewhat experimental nature. The four Old Testament examples of cultural concepts to be discussed, however, are drawn from various classroom experiences in Japan, with Christian and non-Christian Japanese students and pastoral colleagues, over the past two to three years. They are examples of cultural items imbedded in various Old Testament narratives that, once the students have been sensitized to the presence of such "culturalisms," have awakened some rather spontaneous response from one or more of the students to the effect that he/she understands *that* because it is similar to some way of doing things in their own cultural experience, or in the cultural experience of earlier Japan, which they have heard about.

My response to the student's response is that the Bible, and especially the Old Testament, is an *eastern* book, and that the "east" begins somewhere in Africa, extending eastward across Asia to Japan; that there are some culturalisms that seem to be somewhat common all across this "east"; and that the Bible just might, therefore, be "user friendly" to even the Japanese.

I am finding the above ap-

proach to be, on occasion, an effective way of overcoming the view of my non-Christian students (and indeed sometimes that of the Christian student, and even of an occasional pastor) that the Bible, and especially the Old Testament, is 1) a foreign (=western) piece of literature, 2) utterly incomprehensible, and, therefore, 3) has no relation to him or her as a Japanese. I have found these "cultural" insight and link-ups to be a kind of "bridge" to a beginning of genuine interest, and from this beginning, to a deeper desire to know more about the rest of the Bible.

I suggest to you today a sampling of these cultural "bridges" drawn from the Old Testament books of Genesis and Samuel.

## II. Genesis.

### A. The "Father's House" [beit ab].

"Now the Lord said unto Abram, 'Go forth from your country, and from your relatives and from your *father's house*, to the land which I will show you' (Gen. 12:1). The Old Testament "father's house" was a kind of extended family, composed of all living persons, except married females and their offspring (who usually joined the "father's house" of their husbands), who were descended from a still living male. Such a "house" also included the family slaves/servants.

Several factors in the Abraham

story relate to this "father's house." One of these is in the sequence of events in Abraham's move from Ur to Canaan. Genesis 15:7 records these words of the Lord: "I am the Lord who brought you out of Ur of the Chaldeans. . ." When we read in combination the accounts of Abraham's call and move from Ur to Canaan as recorded both in Genesis 11:31-12:5 and (Luke's record of Stephen's sermon) in Acts 7:2-4, it appears that God issued His call to Abraham while he was still part of the household of his father Terah, still under the authority of his father, still living in Ur. Both accounts make a point of noting that the family, under the leadership of Terah, moved first from Ur to Harah. Then, only after some time had passed, and only after his father Terah had died, was Abraham free to move on to Canaan. Stephen says, ". . . after his father died, *God* removed him into this country [=Canaan]. . ." (Acts 7:4). There seems to be here a cultural loyalty to his father that was part of the "father's household" concept, that even God took into account in the course of His separating Abraham from that household.

Another factor in the Abraham story relating to the "father's house" is the presence of non-blood relatives being considered truly part of the extended family.

We find on one occasion Abraham considering Eliezer, a servant of his household, as the potential "heir of my house" (Genesis 15: 2-3) in the absence of a true son due to his wife Sarah's barrenness (Genesis 11:30). When we delve a bit deeper into Abraham's Mesopotamian cultural background we discover that his anguish over not having a son was deeper than having no son to play baseball with on a Saturday afternoon. Rather, there were in the heart of any man in the ancient Old Testament world at least three concerns for having a son: 1) without a son (or a son-in-law, often then adopted as a legal son) he would have no one to whom to pass on his estate upon death, 2) he would have no male descendent to carry on his family "name," and 3) only a male descendant could give him a proper burial upon death [Hasel, p. 674; Gordon, p. 22].

This Old Testament "father's house" culturalism was rather readily grasped by some of my students in light of the concept of *ie*, the "household," "a concept," [Nakane, p.4]. Perhaps Abraham's own "father's house," of which he becomes the head after his father's death, might be better compared with the *ichizoku-roto*, which Nakane translates as "one family and its retainers" [Nakane, p.7], for in one incident we find Abraham mustering his "trained men, *born in his house*, three hundred and eighteen" (Genesis 14:14).

Other students pointed out that the above concerns for having a son were very much the same concerns in Japanese culture.

#### B. A crumb of bread and three seahs of fine flour.

Genesis 18 relates the visit of "three men" (v.2) to Abraham's tent "in the heat of the day" (v.1), which would be somewhat after the noon hour. Recognizing that they surely must have come a distance and would be tired, Abraham urges them to

"wash your feet, and rest yourselves under the tree" (v.4). While they rest, he suggests that he "will bring a piece of bread, that you may refresh yourselves" (v.5). Literally, Abraham offers "a crumb of bread" [*pat-lehem*], as if to say that in this humble tent of such a one as "your servant" Abraham (v.3), nothing better is to be found, but he hopes the most honorable guests might find it acceptable. They, of course, do find even a crumb acceptable, saying, "So do, as you have said" (v.5). Whereupon Abraham, not having had the slightest intention of serving only a crumb of bread, hurries into the tent, orders Sarah to prepare bread, hurries on to his herd of cattle where he selects a choice calf, orders the servant to prepare it, which surely included slaughtering, hurries back to the tent, grabs up the bread, the roasted meat, adds some curds and milk to the lot, and presto places before his guests a sumptuous meal, all in what appears to be but a few minutes, but surely must have taken some time.

Now, the culturalism noted here by my students with some measure of humor, and without my prompting, was the depreciating remark regarding the food available for serving, contrasted with the actual feast presented. But the culturalism they did not note, and which we, too, usually fail to note, is the amount of flour Abraham commanded Sarah to use in the bread preparation: *three seahs*. A "seah" is a dry measure equal to about seven quarts, or a little more than seven liters. Three of these measures would produce something over twenty-one quarts or liters. Now, that's going to produce a rather goodly amount of bread, whether English, French, American or Arabic. And note also, that neither Abraham nor Sarah eat any of this sumptuous meal (Sarah stays in the tent [v.9]; Abraham stands by while

they eat [v.8]). It is prepared for only *three* men to eat. I asked my students if so much bread did not seem a bit out of line? Would there not be a whole bunch left over? They readily agreed to the latter, but saw nothing out of line with the amount prepared. Is it not natural, they asked me, to prepare more than the guest can or is expected to eat? Is that not the *proper* way to treat a guest? Don't you do it this way in the West?

By this time the students seemed to be into "culturalism searching" and one noted that, while it seemed a bit out of place for Abraham, the *man* of the tent, to do the serving, it did seem rather appropriate for Sarah, the *wife* of the tent, to remain in the background, out of sight. This student was past 60 years of age, I might note.

#### C. "Take my present from my hand.

Genesis 33 records the incident of Jacob meeting his brother Esau after some twenty years' exile in the family home town of Haran in upper Mesopotamia. The outcome of the meeting, at least in the mind of Jacob, is somewhat in doubt. Having tricked Esau out of both his right-of-birth (Genesis 25:27-34), and his father's death-bed blessing (Genesis 27:6-29), Jacob has been under the sentence of death all these years of his absence, for Esau had sworn, "I will kill my brother Jacob" (27:41). Even now he dares return to Canaan and Esau's wrath only because the Lord has given him the command to do so: "Return to the land of your fathers and to your relatives, and I will be with you" (Genesis 31:3). The journey is long and not without some challenging events: he is overtaken by an angry father-in-law, threatened with harm and released (31:22-55); he is met by some "angels of God" (32:1-2); he is engaged in physical struggle by an unknown and unseen

“man” all one night, is given a name change by this “man” and sent on his way crippled for life (32:24-32).

Meanwhile, amidst all these challenging and life-changing events, Jacob prepares a gift of a mere 550+ animals to be sent on ahead with messengers to his brother Esau (32:13-16). The meeting approaches and the cultural negotiations for restoring a broken relationship are described in chapter 33. Jacob bows to the ground (seven times) (v.3). Jacob uses terms fitting to the broken relationship of brotherhood: “your servant” (v.5), “my lord” (v.8). When all the bowing and introductions have been completed, Esau gets to the main point of the negotiations. He asks, “What do you mean by all this company which I have met? Jacob replies, “To find *favor* in the sight of my lord” (v.8). “All this company” refers to the gift of animals sent on the day before. Esau initially turns down the gift (v.9). This nearly panics Jacob who replies, “No, please, if now [lit., “no, I pray—if, I pray] I have found favor in your sight, then *take my present from my hand*. . . please take my gift which has been brought to you” (vv. 10-11). Finally, after much urging, Esau accepts the gift. The outcome of the event is that the relationship is restored, the wrongs have been set aside, Jacob has “found favor” with his brother.

Now, throughout the Abraham story I had been alerting the students to the various culturalisms that I thought might have some relationship with Japanese cultural concepts. Sometimes I was way off base. Other times my instincts were right. In the Joseph story I did not alert them but waited to see if insights learned earlier would be applied to anything in the Joseph story. There was a long dry spell. Finally one of the pastors came almost out of his seat, hand raised, eyes gleaming. It was the

sending of the gift by Jacob (the one who had done wrong) to Esau (the one who has been wronged) and the acceptance of that gift by Esau (with the very real possibility that it might be refused) that grabbed his attention. He then told of an incident in which his church appeared to be in the wrong in relationship to a neighbor. In an attempt at restoring relationship the church sent a gift by the hand of a negotiator to the wronged neighbor. In this case the gift was refused. The relationship was not restored.

### III. 2 Samuel.

We turn now to an incident in the life of Israel’s King David. Second Samuel 23:8-39 records a list of thirty-seven “mighty men” [*gibborim*], an inner circle of loyal men who had attached themselves to David in his younger “outlaw” days when in disfavor with King Saul (see I Samuel 22:2). For several of these mighty men the author has recorded some act of bravery or strength by which each has become famous. But imbedded within this list (vv.13-17) is an account of an act by three of these mighty men that I think is intended to illustrate *loyalty* more than bravery, and in so doing points to the intense loyalty of all the thirty-seven men to their leader. They would give their very lives, if need be, for David.

It seems that one day these three came to see David at his headquarters in the Cave of Addullam. At that time David’s hometown of Bethlehem was in the hands of Israel’s enemy, the Philistines. As he sat with his men David began to reminisce about the good old days in Bethlehem and convinced himself that no water could be as pure and sweet as that in Bethlehem. And, perhaps without intending that anyone should hear nor take the wish seriously, he let slip, “Oh that someone would give me water to drink from the well of

Bethlehem which is by the gate!” (v.15). “So the three mighty men broke through the camp of the Philistines, and drew water from the well of Bethlehem which was by the gate, and took it and brought it to David. Nevertheless he would not drink it, but poured it out [on the ground] to the Lord; and he said, ‘Be it far from me, O Lord, that I should do this. Shall I drink the blood of the men who went in jeopardy of their lives?’ Therefore he would not drink it” (vv.16-17).

The point here is *absolute loyalty*. To David it is as though these men had actually given their lives for him and as though the water flask were filled with their blood. There was only one appropriate thing to do with such blood: pour it out into the ground unto the Lord. David was not disdaining their act of bravery by pouring out the water. Rather, *he was honoring their loyalty* by treating their blood as the blood of sacrifice.

When this point of *loyalty* was highlighted in class in the course of a look at the David stories, all the Japanese present readily identified. Such loyalty, they said, was not only discernible in Japanese society, but was the glue that held it together. Some located this type of loyalty in the former feudalistic relationships between *samurai* and lord, others, to varying degrees, in their own relationships in their present-day working world, but all agreed that an absence of a subordinate’s loyalty to his/her group leader would be a most unnatural way to live. But it was also noted that the cost to the leader of receiving such loyalty in Japanese society is high [see also Nakane, p. 67]. The Japanese leader is also bound to the subordinate: to protect him and to provide for him.

Having arrived at the above observation, I asked the students to note that in this list of “mighty men” mentioned above (2 Samuel 23), one named *Eliam* (v. 34)

and one named Uriah (v. 39) appear. Both names appear earlier in the infamous story of David's adultery with Bathsheba (Eliam is her father!) and David's "murder" of Uriah in battle (Uriah is Bathsheba's husband!) (see 2 Samuel 11:1-27). If ever there was a betrayal of a subordinate's loyalty by his superior this is a classic case. Even when David, upon learning of Bathsheba's unplanned pregnancy, summoned Uriah home from the battlefield for some supposed rest and recreation (Plan A) (expecting him to visit his home and Bathsheba—she could then claim the child to be Uriah's), Uriah was utterly loyal to his lord, and did not go down to his house" (v. 9). When asked why he has not visited his home, Uriah replied, "The ark and Israel and Judah are staying in temporary shelters, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house to eat and drink and to lie with my wife?"

By your life and the life of your soul, I will not do this thing" (v.11).

The ultimate of a leader's betrayal is then put into action (Plan B). David wrote a letter to his field commander Joab, and note this: "and sent it by the hand of Uriah" (v. 14). The message was brief: "Place Uriah in the front line of the fiercest battle and withdraw from him, so that he may be struck down and die" (v. 15). Unknowing, returning to battle trusting in his lord's (David's) protection, Uriah carries his own death sentence!

David's act of disloyalty was also readily agreed by the Japanese students to be a most unnatural way to act. The overall story of David began to emerge as perhaps not so foreign to the Japanese world after all. Some students began then to search for clues in other Old Testament stories that might identify them as eastern.

#### IV. Conclusion.

None of the above examples of Old Testament "culturalisms" leads directly to a presentation of the "gospel," if one limits the "gospel" to only the New Testament and defines the "gospel" in the narrower sense of only the story of Jesus.

In 1982, Robert L. Cate published a book entitled *Old Testament Roots for New Testament Faith*. In his "Introduction" he asks the question, "What is the Old Testament really about?" In his own response to his question, he writes, "We have a definite feeling that God is trying to say something to us through its pages, but we cannot quite understand what. So we struggle through the occasional sermon preached from it. . . and we almost always give a sigh of relief when we move back into the New Testament. . ." But, he continues, "I have discovered that the Old Testament is not a dead book about people of the long ago. It is a living book—about you and

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me. It tells what God was doing with someone else, in some other place, at some other time. But it also communicates his message to you and me, in the here and now. . . ." [Cate, pp. 11-12].

I suggest the following: 1) that the Gospel, by definition of the term, is *good news*. 2) and this good news is about *the way God has acted in the past and is acting now* on behalf of man, 3) that without *God* there is no good news, and without *man* there is no good news. It seems to me, therefore, that an adequate concept of *the character of God* and *the character of man* is essential as a basis for a clear understanding of "the gospel."

I suggest further that *a more than adequate concept of the characters of both God and man are to be found in the pages of the Old Testament*. I admit that there are a lot of those pages, that they are a mixed bag of pages, and that those pages cover a great span of time and contain many things foreign to us today. But I believe the "gold" that one can mine from those pages is more than adequate compensation for the effort of digging.

But how to interest our listeners in going after the "gold" is the question. I suggested in my introduction that one effective way may be through alerting them to such "eastern" culturalisms as discussed briefly above. These culturalisms may indeed function as a "bridge" into the more "theological" concepts of the Old Testament: 1) God, the Creator and Lover of man; Man the created one, who, against his Creator's desire, out of a rebellious heart, kills his brother (Cain), desires to make a name for himself (Tower of Babel), half lies about the true relationship of his "sister" (Abraham), sells a blood relative for a few pieces of silver (Joseph's brothers), or steals his best friend's wife and murders his friend (David); 2) Salvation, the act of God in making it possible for man's rebellious heart to be re-

created (the "pure heart" of David's prayer in Psalm 51), or to be replaced (the "heart of flesh" for the "heart of stone" of Jeremiah and Ezekiel).

I suggest that the Old Testament can become a "natural" bridge to the New Testament story of Jesus, who is God in the flesh, among men, saying, "Come unto me. I am the Way, the Truth and the Life."

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## EVANGELISM EXPLOSION IN JAPAN

Dr. James Kennedy of Coral Ridge Presbyterian Church in Florida pioneered the ministry of Evangelism Explosion. This God-honoring, Bible-centered plan for lay training in evangelism has recently been introduced to Japan. Kennedy's main text, *Evangelism Explosion*, and teaching materials have been translated into Japanese. Five-day clinics instruct the pastors in effective models of lay training. 137 such clinics are being held in 1987 in 40 countries around the world. It is felt that the Japanese church could multiply across this nation as lay Christians take their witness to the marketplace.

The fourth annual EE 111 (evangelism explosion) clinic in Japan will be conducted at the Chuo Church in Shinjuku, September 7 through 11, 1987. The total cost of the clinic including food and materials is 27,000 yen. For further information contact Rev. Junichi Tsuchiya (Tel. 03-321-9418) or Dr. Stan Dyer (0423-93-9397).



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Dear JAPAN HARVEST Reader:

In the Winter 1968 Japan Harvest Dr. McGavran gave excellent observations concerning the Japanese Church. He said there are many factors contributing to the slow church growth in Japan. Two of the factors he emphasized were the large losses and the one by one pattern.

Concerning the problem of the great loss he said, "Were the churches keeping all those won, Japan would be experiencing runaway church growth. But instead, large losses keep the rate of growth minimal."

The second cause is the 'one by one' pattern of conversion. "In this land of close social sense of family unity, why do we see so little group conversion? Why are husband and wife and older children seldom baptized together? Why are there not many more neighborhood congregations in which most of the members are interrelated?"

## *Christian Community Essential in Church Development*

*Harris and Judy Youngquist of the Baptist General Conference came to Japan in 1950 and have planted several churches in Wakayama Prefecture, and are now in their last year of ministry in Japan, planting a church in Ikoma, Nara Prefecture.*

"The early church probably attracted as many people to the faith through the inclusiveness, support, and power of its contagious fellowship as it did through its preaching." Kenneth Scott Latourette How much time, study, energy, and money have we spent to develop this "contagious fellowship" in our local church?

I pray that we have made some progress in these areas since McGavran wrote the article 20 years ago. In this issue two veteran missionaries, who have given Japan a combination of 67 years of ministry, share help in how to turn off the church exit sign. John Graybill with the Brethren in Christ Missions shares a model of progression in making disciples. Harris Youngquist with the Baptist General Conference gives us important points in developing a contagious fellowship in our local churches. File this article under the General section of The Church Established.

McGavran closed his article by saying, "As I studied the churches in Japan I had the feeling that their potential for growth is high. . . . I am convinced that great church growth in Japan is both the will of God and within the reach of the existing Christ."

Don Wright

### HARRIS YOUNGQUIST

In church planting we have drawn the illustration from the plant world. When a pine tree or a rose bush is "planted" it grows if it has life and the other necessities for growth. A new church will also grow if the conditions are right. In the parable of the sower and the seed Jesus reminds us of four different soil conditions and the growth of each. As we study church planting with the view of healthy growth afterwards, we naturally try to find or make the conditions that will produce "a hundred, sixty or thirty times what was sown."

In this search for the right conditions I am going to concentrate on the necessity of the

Christian community as one of the conditions for the "hundred times" growth.

1. The Bible makes it clear that this is God's method, but it is good to remind ourselves of it again. Jesus told his disciples, "All men will know that you are my disciples if you love one another." John 13:35

Paul says that without love, "I am only a resounding gong or a clanging cymbal, I am nothing, I gain nothing." I Cor. 13:1-3 Also he says, "Serve one another in love. The entire law is summed up in a single command, 'Love your neighbor as yourself.' If you keep biting and devouring each other watch out or you will be destroyed by each other." Gal. 3:13b-15

Sad to say, but all of us have experienced, seen or heard about churches that have not grown or have died because they were not a loving Christian community.

Jesus spent much thought, time and energy in developing this loving Christian community. The first time he met John and Andrew he invited them to the place where he was staying. He went to the homes of Levi and Zacchaeus, in spite of their bad reputations. When Lazarus died Jesus wept at the loss of a friend and the distress of the family. Out of love he taught, rebuked, corrected and trained in righteousness. He healed the sick, raised the dead, cleansed the lepers and drove out demons. The list could go on, but the point is, Jesus not only taught love, he practiced it. Paul had the faith about us to say, "We are being transformed into Jesus' likeness."

Many experts through their experience and study have discovered the necessity of this Christian community just as it is shown in the Bible. If we desire to see Jesus' church grow in Japan we cannot ignore the insights they have given us. Listen!

"If a church is friendly, genuinely interested in people, and

meeting their needs, it will find people responsive." Mc Gavern & Arn

"Among first generation Christians 2/3 to 3/4 come by friendship ties or kinship ties." Lyle Schaller

"The New Testament simple people were powerful when they worked together. The church is meant to be an incendiary fellowship and nothing less." Elton Trueblood

"Koinonia is not widely perceived to be basic to evangelism, but it is as intrinsic and indispensable as kerygma.

"People are not human apart from fellowship. This is why we need never feel squeamish about inviting people into membership in a Christian congregation. The koinonia group is here to stay. Push it. People yearn for the fellowship that only Christian koinonia can offer. Most Christians cannot remain vital or grow in life except as that life is mediated through Christian koinonia." George G. Hunter III

"Environment has a great deal of effect on a person. To a great extent, what a man is is determined by the environment he finds himself in. If a person does not have an environment in his life which is favoring his faith, he will have a hard time keeping faith as part of his life. He needs an environment where Christianity is openly accepted, talked about, and lived if he is going to be able to live a vital Christian life." Stephen B. Clark

If we catch the full impact of the above truths we will be motivated to study how to produce this Christian community, make plans and put them into practice.

II. Let's look at a few basic points on what this Christian community is and how to develop it.

1. An environment is formed when people relate to each other in a consistent, regular way; whether they live together or work together or play together or spend time

together for any reason in an ongoing way, that is daily, weekly, or monthly. Stephen B. Clark

How much real togetherness do we have in our churches? In Japan we have all ridden trains where people have been "close together", but this togetherness is not a community. There is no real communication with each other. Is there real communication at your church? Is there real togetherness or is it a gathering of bodies that happen to be in the same room together?

2. Vital Christian communities are formed only through centering on Christ.
3. Real community happens when genuine love and concern for each other takes place. To measure this re-read I Cor. 13:4-7 and instead of the word "love" substitute the word "we" (We are patient, we are kind etc.) Think of the "we" as our church family. How does our church measure up?
4. "A community begins to come alive when its members put a great deal of their time, energy and money into it. When they do not it is dead." Stephen B. Clark. It pays to think and plan to help our community members to contribute time, energy and money. It takes time and opportunities for people to get to know each other, to feel comfortable together, to be open with one another, to work together and to become a united body for Christ. Take the time and make the opportunities.
5. By associating with people in the church or out of the church there will be risks, but without risks we can expect to accomplish nothing. "We must be prepared to place ourselves right in the middle of the tensions,

the alienations, the aches, and all the rest of society's ills if we are to effectively reach people for Christ." Arthur G. McPhee Are we paying the price for growing an effective church community?

6. The task of the Christian leader in developing the Christian community is three fold.
  - a. He must be able to draw people to Christ and to help them grow in their relationship with Christ.
  - b. He has to be able to help people come together to form a community based on Christ.
  - c. He has to be able to organize the community in such a way that people get all the help they need to be good Christians. "If the structure of the community does not include the real leaders, it will not be very effective in the long run." Stephen B. Clark

"May God, who gives men patient endurance and encouragement, grant you such harmony with one another, in accordance with the standard which Christ Jesus sets, that with united hearts and lips you may praise the God and Father of our Lord Jesus Christ." Rom. 15:5-6 (Williams)

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# MT. FUJI EVANGELISM

JOHN GRAYBILL

*John and Lucille Graybill have been working in Japan since 1957 with the Brethren in Christ Missions. Church planting has been their major ministry, and now they are involved in a very fruitful church-planting work in Nagoya.*

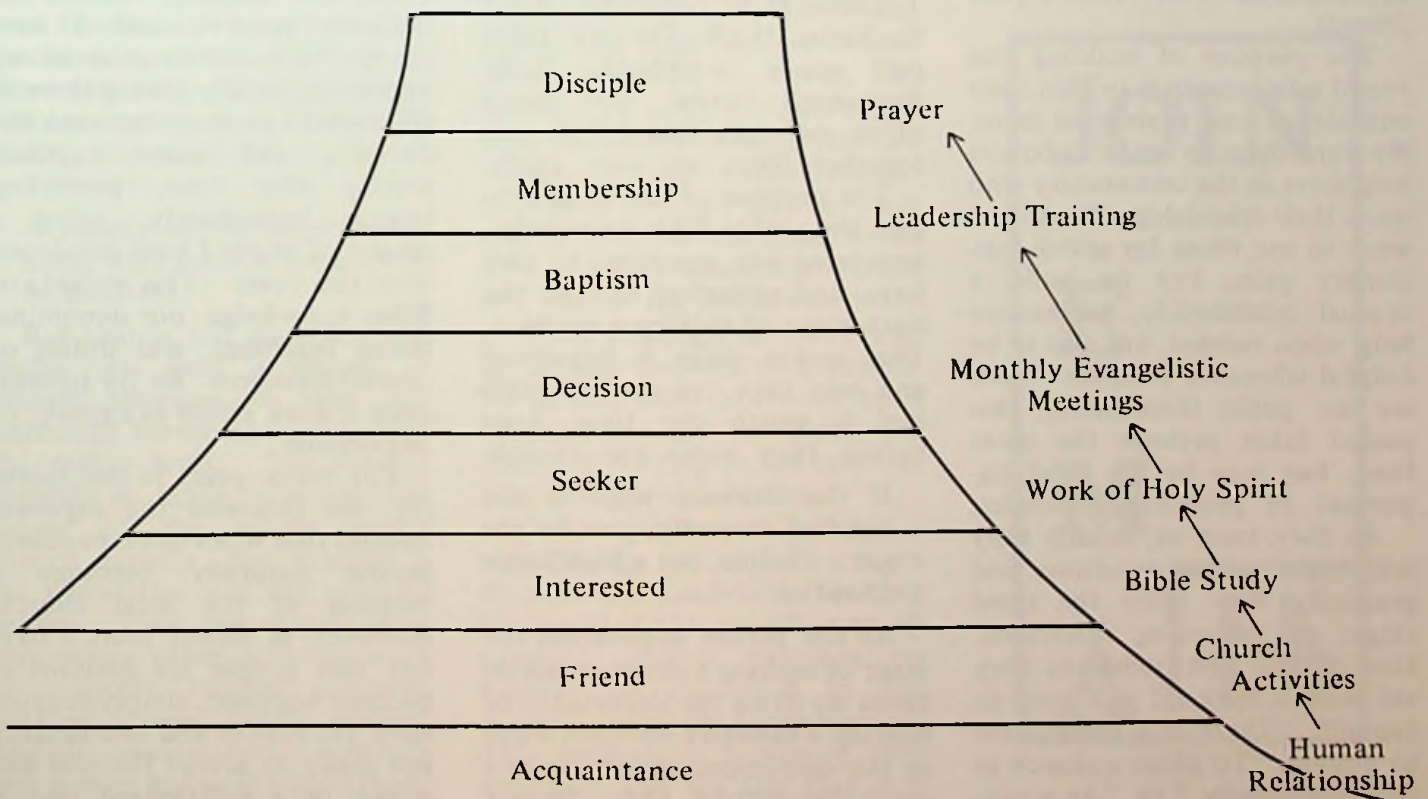
## Introducing Mt. Fuji Evangelism:

A few years ago nineteen young people of our church and I decided to climb Mt. Fuji. During this exciting adventure, I noticed that you do not climb instantly nor continuously, but first you need to stop at the various stations (rest areas) for nourishment and refreshment. Actually, there are about eight such stations along the way.

By the time we arrived at the sixth station, I was ready for a long rest. While eating my candy bar, I began to think that climbing Mt. Fuji was a good analogy for church planting. Thus I arrived at the title. . . Mt. Fuji Evangelism.

Jesus has given the Church of every age its mandate, that is, to go and make disciples of all nations and of all peoples (Mat. 28:19), but it seems that the "how" of this command is left up to the individual church planter. Over the years, Lucille, my wife, and I have taken this command seriously and have come to the conclusion that before a *disciple* can be made, we must first make a convert (*decision*) and before a convert can be made, we need to find a *friend*.

Actually, we have been trying to use an eight step approach in the disciple-making process. This "Mt. Fuji Evangelism" plan would look something like this.



## Explaining The Climb:

Since we begin climbing a mountain from the bottom, so we begin at the bottom of this figure and start with gathering local acquaintances from the community where we live.

By *acquaintance* I mean, "face recognition." Whenever we move into a new community to plant a church, we spend much time in making acquaintances by relating this face to that person in the white house, another face with the person who has twins, still another with the man we see on the same bus each day, etc. After weeks of this discipline, we have scores of acquaintances which serve as the base for future prospective believers.

**Making friends takes a long time, but may be the most important thing in making disciples!**

But that is not enough. We must also learn their names (so very important here in Japan), where they live, their vocation, family situation and hobbies. This very naturally comes through daily seeing your acquaintances. And over a period of time these folk become your *friends*.

The purpose of building this friend relationship is to gain their confidence and their trust in us. We want them to see us as honest neighbors in the community who want their friendship. We do not want to use them for selfish missionary gain, but to build a mutual relationship, to receive help when needed, but also to be helpful whenever possible. Since we are *gaijin* (foreigners), this period takes perhaps the most time, but may be the most important in producing disciples.

As they trust us, usually they will begin asking questions and gradually they enter the third stage, of becoming *interested*. One of the first questions they ask me is, "Why did you come to Japan?" There is a temptation to answer, "To plant a church in this community," or "As a mis-

sionary. I have come to tell you about the true God." But such an answer will get little response. So I answer, "I have come to teach you about the Bible," and this usually gets a positive response. If I know the person well enough, I may at that time suggest that we meet sometime to discuss daily problems we all face, and look at how the Bible can help us solve these. Timing is very important and only the guidance of the Holy Spirit can assure us when to suggest this kind of activity.

Entering the *seeker* stage is exciting. The first thing I suggest is that they buy their own Bible and together we begin studying it on a one-to-one basis. Note that nothing is said yet about going to church. I personally believe that we often take our contacts to church worship prematurely. When they are not ready and conditioned for the content of the church service, they often become disappointed and have no desire to continue.

During this seeker stage, Bible study is the main thrust, and I have used all kinds of study guides, such as Campus Crusade's Ten Basic Steps, Navigator's study booklets, Hugh Trevor's three part study workbook, Rolly Reasoner's course, and many other materials that I have put together from my own study.

The purpose of this stage is to give the seeker Bible knowledge, answering any questions he may have, and preparing him for the next stage of making a decision. This seeker stage is important and may take one or two years but is worth the time, even before they enter the church.

**If the decision stage is not handled correctly, you do not get a disciple, but a Buddhistic Christian.**

As the person approaches the stage of making a *decision*, sometimes we stress the importance of making a salvation decision while in the one-to-one study, or in a small class setting. Other times it

seems better to introduce them to the local body of believers and have them make that decision in the public church setting of a special evangelistic service. I have used both approaches with success.

It is important to make sure that the seeker comes to a real decision to accept Christ as Savior and to truly repent of past and present sin. I have found that most Japanese know very little about the true meaning of repentance, involving the mind, the emotion and the will. Because of this many seekers are crippled in their conversion experience and never really come to victory over sin and their bad habits of the past. Repentance must be stressed thoroughly along with faith and receiving of the Lord Jesus as Savior.

If this stage is lightly experienced, then the world view of the convert will not change, but will be a Buddhistic Christian world view. One lady recently told me that she was a Buddhist Christian. The lack of a radical change may be one reason why we see so little spontaneous church growth in Japan.

*Baptism* naturally follows the decision process, and I have always been conservative in my approach, usually taking three to six months or more between the decision and water baptism. During this time, perfecting begins immediately, using a course of study I have developed over the years. This consists of Bible knowledge, our denominational teachings, and duties of church members. We try to meet once a week either as a group, or one-on-one.

For many years in our ministry, we followed the Japanese custom that when one is baptised, he/she naturally becomes a member of the local church. However, in recent years I have felt that people are hesitant to become baptised, simply because they are fearful and emotionally not ready to accept the role and duties of a full-fledged church

member. So we have made *membership* in the local body a separate item with a separate ceremony. This often takes place several months after baptism. I have been pleased with this arrangement.

The bottom line of all church planting is *making disciples*, as recorded in Mat. 18:19. For years I more or less assumed that these new members in the church would naturally become disciples, but how wrong I was!! Thus I developed a course in leadership training which I wrote about in another Harvest supplement. We are using this course in Nagoya as our main thrust in training our membership to become reproducing Christians.

#### How to Motivate Mountain Climbing:

This is a brief explanation of each stage, but now we must look at the important problem of how to get our friends to move upward toward the ultimate of discipleship. It seems that so many of our acquaintances and friends are happy just to stay at the friendship level.

First, human relations are extremely important in making true friends and in gaining their confidences. It seems Lucille always has dirty tea cups in the sink to wash, and is constantly making banana bread for guests and friends.

**A variety of church activities, along with banana bread, help to motivate.**

But that is not enough. Secondly, we need a variety of church activities to take our interested friends upward toward the seeker level. The Sunday worship in Japan is usually the center of the whole week's church activity, but worship is for Christians, not for unsaved sinners. Thus, the church must plan many other activities such as: sports, musical concerts, cooking classes, hobby studies, English conversation, baby-sitting service for working mothers,

family seminars, couple dinners, ladies' and men's luncheons, etc. We have tried most of these activities with different degrees of success.

However this alone is not enough. Thirdly, we need sound Bible teaching that imparts the knowledge of who the God of the Bible really is, the sacrificial work of Jesus on the cross, the lost condition of man, and the way of salvation.

Bible study can become simply an academic experience. Therefore it is very important to depend on the Holy Spirit (1 Cor. 2:14), when leading seekers to the point of decision. At this stage we urge them to consider attending the larger church fellowship and establish the custom of regular worship attendance.

We have an evangelistic worship each month on the fourth Sunday. At this time all songs, testimonies, messages, and prayers are evangelistic, and an open invitation is given for seekers to make a public confession and decision. This monthly practice has been very fruitful.

After the salvation decision and baptism we urge all new believers to consider membership within the local church fellowship, and seek to teach the benefits of such a relationship. Most do follow-through and are received into the church membership in a separate service. But even if they do not chose to do so, we still recognize that person as a part of the world-wide body of Christ (through faith in Christ as Saviour and water baptism). We permit them to receive open communion and to serve the church according to the spiritual gifts God has given them.

The motivation to become a reproducing Christian comes through the Leadership Training Course (L.T.C.) we offer to all baptised church members on Fridays, as explained in the winter issue of the Japan Harvest. This program is becoming very effective, and we feel that it is

probably the greatest tool to fulfill the command to make disciples.

#### Last Hints About the Climb:

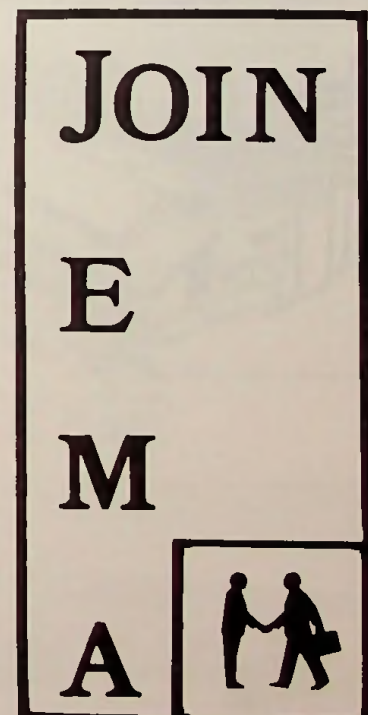
Now for a few concluding comments.

1. In the first four stages, one should strive for quantity. Make as many acquaintances, friends, interested folks and seekers as you can. You will need all you can get.

2. But in the last four sections (decision, baptism, membership, and disciple) one should strive for quality.

3. Experience has shown us that for every one disciple God has given us, we have needed about thirty friends. That is a ratio of 1/30 in Japan.

4. I have put this Mt. Fuji Evangelism Chart on a large stiff paper and occasionally show it to the classes. It is amazing how quickly each person finds exactly where he/she is at the moment in the climb toward becoming a trained and committed disciple for God.



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# THE ISSUE OF IDENTITY

TOKIO SATAKE

(Translated by Roger Hederstedt)

*The editorial committee is thankful to Roger Hederstedt for his excellent translation of the Satake book. Roger has reminded us that he would not have been able to do this work without the help of his wife Julie and Nancy Tribley (LIFE). Thanks Roger, Julie and Nancy.*

*Editor's Note: Below we present the fourth installment of the English translation of Rev. Tokio Satake's book on church planting, *Kono Iwa no Ue ni*. In this section, taken from chapter two (pp. 65-77) of the original work, Rev. Satake discusses the issue of church members' "identity" with their church. This comprises his second point under the larger heading of "Getting Over the Hump—Growing Beyond the 20-30 Stage." (Note: The following section has been abridged.)*

## Strengthening Members' Sense of Belonging

To "get over the hump" when growth has leveled off, changes must first take place within the pastor himself. But lay people, too, must experience transformation. Paul urges us to "live a life worthy of the calling you have received. . . . Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:1-3).

"Living a life worthy of one's calling" entails the idea of preserving unity. Only in the bond of unity can those distinctives which mark the Christian be nurtured: humility, gentleness, patience, love, forbearance, peace.

Walking in unity is *not* the rigid uniformity that we saw in the marching style of Hitler's troops. To the contrary, the goal of our calling, according to Ephesians 4:12-13, is to "build up the Body of Christ." Since

God has bestowed each believer with specific gifts and seeks to use this gift matrix to build up His Body, it follows that we would be *unable* to fulfill our objective if everyone were forced into the same standardized mold. Thus each of us should ask, "What gift do I have? Am I making the most of it in the context of the Body?"

In any discussion of gifts, two points merit careful consideration. First, to whom have the gifts been given? Paul tells us to "try to excel in gifts that build up the church" (1 Cor. 14:12).

From this we understand that the gifts are given *not to individuals but to the church*, and this for the building up (edification) of the church. People often say, "I want to serve the church with the gifts that have been given to me."

If we mistakenly regard the gifts as possessions of individuals, we quickly fall prey to the feeling that "these gifts are *my* gifts and I can use them however I wish." This error in our thinking may result in an attitude that entices us to use His gifts more for personal gratification (esteem, etc.) than for building up the church. We must always bear in mind that the gifts have been given to the church, and that we as individuals have been entrusted with their use only for the present time. At another time, the Lord may pass us by and ask us to allow someone else to utilize the same gift(s) to accom-

plish His will. On the other hand, the Lord may allow someone to exercise his particular gift indefinitely and on a greater and greater scale, in order to carry out a ministry that extends to other churches or even to an entire nation.

Second, gifts cannot be used properly apart from a role or position. God will grant a spiritual gift because He sees a need in a particular church for a certain gift to be exercised by a certain person. That is why every member has been endowed with at least one spiritual gift. But while everyone may have a different ministry role, each one's work is equally vital to the whole, so that if one person's contribution is missing, the entire church suffers.

Usually it is not too difficult to define a ministry role for people who are recognized in the everyday world as "competent" or "gifted" individuals. However, not every church is comprised of such "able" people. I think 1 Cor. 1:27 shows us that God has ventured to cast in His lot with "the foolish things" and the "weak things of the world," and He has stationed these people in churches everywhere. Thus the pastor must pray fervently in order to grapple with the crucial task of providing each person under his care with a suitable role in which that person can joyfully exercise his gifts. I do not consider it an overstatement to say that success or failure at this juncture will largely deter-

mine the course of a church's future development.

Even more important, however, than the pastor's "gift development skills" is the question, "Do church members have a *strong sense of belonging*—do they feel like a part of this church, do they love the Body, do they work in concert with this fellowship of believers?"

It matters little how much the man in the pew hears "the Bible teaches us to do this or that"; unless he understands why *he* ought to do it *now*, he'll balk at what the church is trying to accomplish. For the person who views himself and the church as separate entities, and whose involvement arises only from an unhealthy sense of duty, the idea of undergoing training to develop one's own gifts and ministry is hardly palatable. How vastly different is the person who views the church not as "that group over there," but as one with which he himself deeply identifies. This person regards all Christian service as a part of God's divine plan, and he dives into ministry joyfully—no one has to tell him to exercise his gifts.

One KDK-related pastor held to a biblical faith and had a strong sense of being one "charged to preach the Word." He was in fact a superb preacher. Yet in his monthly reports there was something that always disturbed me: he complained that church members refused to obey his instructions concerning their ministry roles.

After I met this leader, I soon recognized his error. Without initiating any kind of program to heighten members' sense of identity with the church, he simply assigned individuals to do certain tasks on the basis of his own appraisal of their gifts. Such an approach not only robs Christian service of any joy, but ultimately generates resistance and opposition.

### A. A Program to Strengthen Members' Sense of Identity

Below I will outline some ways in which a leader can begin to heighten his members' sense of belonging.

#### (1) Developing a Vision Together

Pastors naturally have certain dreams and goals for their churches. But the shared vision that a church holds should not be one that is tossed in the ring by the pastor and rubber stamped by the members. The pastor and lay people need to sit down together and discuss their visions for the future of their church. An overnight retreat scheduled expressly for this purpose will do wonders for increasing each member's sense of belonging to the Body. Shorter discussions in a small group setting may also prove beneficial. In any case, each person should be encouraged to think not only in terms of short-range goals, but to let their dreams run ahead 10 or 20 years! This simple step will draw a myriad of possibilities out into the open, and participants will find it an enjoyable experience and leave with a sense of accomplishment.

#### (2) Some Concrete Steps

Developing a common vision is only the first stage. In order for the vision to become reality, it must be broken down into manageable parts, and then a plan of action formulated to execute each step of the overall plan.

Chapter one of Joshua illustrates this procedure. Joshua had received a word from the Lord (a "vision") concerning their arrival in the Promised Land. In order to bring it to fruition, first came the command to "get your supplies (food) ready" (1:11). For 40 years God had rained manna in the wilderness, so that the Israelite's physical needs were met simply by going out and gathering up the manna each morning. But a new age had dawned, and they now

had to procure their own food. Here is our first lesson about vision fulfillment: Establish new goals at each stage of the vision, and then have each person ready himself to take responsibility for executing his part of the overall plan.

The second thing we note about Joshua and the Israelites is that the warriors of the tribes of Reuben, Gad and the half-tribe of Manasseh—who had already acquired their allotments of land east of the Jordan—readily crossed the Jordan to help the other tribes possess their lands as well. This action forged a bond of unity among the 12 tribes of Israel. Likewise, for the church to advance with strength, unity is essential. Unity is realized most effectively when Christians serve one another and cooperate in realizing a common objective.

Thirdly, we note the trust the Israelites placed in their leader. It was not the dignified character of Joshua that inspired their absolute submission to his leadership, as expressed in their words, "Whatever you have commanded us we will do, and wherever you send us we will go" (1:16). No, their obedience stemmed from their acknowledgement that Joshua, like Moses before him, was led and empowered by God. Thus the Israelites pledged, "Just as we fully obeyed Moses, so we will obey you" (1:17).

Next we are surprised by verse 18, where the people speak to Joshua exactly the same words the Lord had used to encourage him in verse 9: "Be strong and courageous!" This event demonstrates that they clearly grasped the will of God in this matter and therefore willingly entrusted themselves to the leadership of God's chosen vessel, Joshua. Similarly, in our churches, a shared understanding of God's will on the part of leaders and lay people will give birth to mutual unity and trust and a readiness to share responsibilities, thereby enabling the church to move forward with concrete

action.

To begin this process, each individual's realm of service needs to be clarified. We must get out of the habit of thinking that such things as presiding over the worship service, personal evangelism, etc. are the only kinds of "valid" ministry. Inviting someone to church, or coming early to spend time in prayer for the worship service are also valuable acts of Christian service.

I divide ministry in the church into two general categories. The first type I term *voluntary* service—spontaneous service being the heart of genuine Christian ministry. Doing something only because you are told to do it results in neither true nor joyful service. Hence we realize the importance of creating an environment in which each member desires to find the niche he ought to fill and give himself wholeheartedly to that task.

A second category of service focuses on tasks that are vital to the ongoing work of the Body of Christ and whose burden must be shared by all. Since we are led by the Spirit, all of our service to God is voluntary in nature. Still, since the whole church votes on and assigns certain ministry roles, some people may view their roles as more compulsory than voluntary. During spiritually dry times, people in such roles may find their church work becoming a source of tremendous personal stress. Nonetheless, for the ongoing work of the church the indispensable nature of their work prohibits their throwing in the towel even when the going gets rough. For this very reason, when the church entrusts a member with a task, the whole Body must bear the responsibility of ensuring that the person rendering the service has a clear grasp of the significance (and the basic how-to's) of his role.

In a church of 20-30 people, often the pastor will ask a member to do a certain job, only to find that the other members are

miffed at the appointment. In order to avoid such disruptions, no matter how trivial a task or role may seem, it is highly advisable that a consensus be reached regarding the person chosen for a role—at the very least all members should be notified beforehand of the intended appointment. Once people understand why a certain role is important and how it is to be discharged, general participation in the selection process will naturally follow and appropriate candidates put forward.

If the pastor, however, bypasses this procedure and appoints people on his own (although his choices may be good ones), he almost invites people to misconstrue his action as selection based on personal preferences. Look out for the ensuing commotion! Whereas group involvement in the decision-making process requires much more time and effort, it also provides a unique opportunity to educate members on the nature of Christian service.

We must also consider the most practical and least complicated method of proceeding with each ministry. I prefer the "building-block approach": for every major project or ministry, we break the task load into component parts. But just like blocks in a concrete wall all fit together to make a whole, we never separate a single component from the others and treat it independently in our thinking and planning.

For example, when holding a special evangelistic meeting, for practical purposes it is helpful to approach the project in terms of three distinct parts: preparation, execution, follow-up. Applying this same principle to personal evangelism, we could imagine these blocks: development of a friendship, inviting that person to church-sponsored gatherings, personal counseling, and follow-up. Envisioning these blocks as part of a whole, it is then possible

to set up a training course in friendship evangelism, involving not only the study of methods, but practical experience as well: church members listing up names of people they are trying to reach, praying for them, discussing how to go about giving proper guidance at each stage, and finally going out and putting it into practice.

Following such an approach, Christians will experience unspeakable joy when their contact makes a commitment to the Lord, and be highly motivated to follow up on those new converts.

On a similar note, most churches have classes for "seekers" (*kyudoshu*). In our church we shy away from that term, preferring to call such classes "Introduction to the Bible" (*seisho nyumon*). Here again we try to keep from isolating the class; we treat it as one component in a larger training unit which also includes classes in baptismal preparation and post-baptismal training. If the three classes have different leaders, they should communicate closely with one another to insure the smooth functioning of the whole education program, in order to give each class member proper guidance.

Likewise, every church labors to lead elementary students into the junior high and senior high youth groups. In our church we consciously avoid rigid divisions of elementary / juniors / seniors, preferring to view each as links in a larger chain. Still, one weak link can spell doom for a chain. That is why we put extra effort into our programming for sixth graders; in Japan the Sunday school dropout rate is very high for people just entering junior high life with its heavy study and extracurricular demands. We try hard to strengthen this traditionally weak link so that sixth graders will recognize the value of continuing in church life.

With junior high students, we focus attention on three



common problems: evolution, the heavy demand of school activities, and opposition from parents. Through Bible study we then try to guide students to a firm belief in the veracity of the Scriptures, thus equipping them to make decisions on their own in regard to the aforementioned problems. From experience I can say that junior high youth who have received good instruction and gone on to be baptized tend to continue faithfully in church life and grow in their faith even after they enter high school. Those who have grown up in the Sunday school program naturally have a high degree of identity with the church and prove themselves capable servants in every way.

With only 20-30 people in a church, it is difficult to find capable staff for the various age groups in the Sunday school program. Nonetheless, I cannot stress enough the importance of regarding these age groups as integral parts of the larger, single process of building up the church. In fact, a well-designed Sunday school program might just wind up proving to be the most effective church growth method your church will ever find.

### B. Factors That Weaken Members' Sense of Identity and Belonging

We all know about "church hoppers." As the term implies, these are Christians who flit around from one church to another without establishing a church home. The church hopper may have good intentions in attempting to find a suitable church, but in seeking to find the "perfect" church, he chases a pipe dream. Every church has both beauty spots and warts!

The Japanese church has neither more nor less "warts" than any other. The New Testament makes it clear that the early churches in Rome, Corinth, Galatia, and Ephesus struggled under the weight of some hefty problems, too. But this does not

mean that a church with problems cannot carry on a valid ministry. The Lord still affirms us as His Body, blesses the Church and uses it to accomplish His will. Paul purposely addressed the trouble-riddled Corinthian church as "the church of God" (1 Cor. 1:2; 2 Cor. 1:1). Thus each of us should affirm that the church God has led *me* to is my church, faithfully take part in its worship, and actively participate in the service and fellowship of the Body. (Some mistakenly think they are carrying out their responsibility to the Lord by showing up for the worship service at *any* church. I would argue that, barring unavoidable circumstances, you should always participate in the worship of *your* church, for that in itself is your highest expression of worship.)

A recent survey I conducted revealed that urban churches in Japan warmly welcome Christians who have moved into the cities from rural areas, and have developed a variety of programs aimed at helping these newcomers grow spiritually. Despite such efforts, some have left these urban churches and become church hoppers, citing as their reason an inability to adapt and get to know people.

Without realizing it, churches with a long history necessarily have fostered their own traditions. When a newcomer enters such a church, he will actually feel like an outsider until he comes to appreciate the distinctives of that church. On the other hand, people find it relatively easy to join a small new church simply because things are loosely organized and flexible and not yet molded by time into fixed systems; an air of openness and acceptance prevails.

Since church hoppers do nothing to benefit either themselves or others, it is important to encourage them to decide on and stick with one fellowship of believers as soon as possible. We should meet their casual attitude

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with firmness, admonishing them to commit themselves to a single church.

Another problem arises in the case of believers with great musical gifts. They are often solicited to use their gifts in other churches, at evangelistic rallies, etc., and hence are unable to spend much time in their home churches. I see nothing wrong with the idea that their musical gifts are given by God, not to be monopolized by one church alone, but to be made available for the uplifting of the whole church.

But many of these talented musicians suffer spiritually because, being on the road so often, their sense of identity with their home churches wears thin. It is impossible for "Lone Ranger Christians" to maintain their spiritual vitality; they need ties to others in the Body—spiritual bonds and bonds of prayer. When these ties weaken, their faith is affected adversely, and they are vulnerable to having

their "good conscience" blunted (1 Tim. 1:19). Then, without realizing it, they find themselves wanting to spend all their time serving "outside" where the accolades seem to come easily. Simultaneously, they feel less and less inclined to perform their more "mundane" roles of service in their home churches where less is made of their obvious gifts.

How much should a person be allowed to serve in "outside ministry?" That differs from person to person, so I can scarcely establish a set of absolute criteria. Still, looking at the question from the point of fellowship, while one absence per month may be allowed, a person should not consider absenting himself more than one Sunday per month until first bathing the matter in prayer and consulting his pastor. (Of course, he should have his pastor's consent even for a regular absence of once a month.) Likewise, pastors and churches should never try to get Christians from other fellowships

to perform a special ministry in their churches without also consulting the pastor of that person's home church, for he has been charged by God with the responsibility for that person's spiritual care. Ignoring the pastor in this decision making process is nothing less than defying the Lord who thus entrusted him with this responsibility. Moreover, a rash decision may well cause the person involved to become spiritually arrogant. So let us be sure the pastor involved in such discussions from the very beginning.



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# FRIENDSHIP RADIO

JAPAN HARVEST interview with  
STEVE TYGERT

*Missionary Steve Tygert, an expert in radio evangelism, has come up with a revolutionary idea of reaching into the homes of Japan. Space limitation necessitated an editing of the interview. One urgent matter is the August deadline the cable company has given. Readers are invited to contact Mr. Tygert directly for further details.*

## QUESTIONS AND ANSWERS ABOUT FRIENDSHIP RADIO

### WHAT IS FRIENDSHIP RADIO?

FRIENDSHIP RADIO is a neighborhood broadcasting project for churches and homes. The plan is to develop a network of very small radio stations with programing being provided by a cable system from a central studio.

### HOW MANY HOURS A DAY OR HOW MANY TIMES A WEEK WILL FRIENDSHIP RADIO BE ON THE AIR?

The plan is to broadcast 24 hours a day, seven days a week.

### WHO WILL BE ABLE TO HEAR FRIENDSHIP RADIO'S PROGRAMS?

There will be two ways:

1. A person can subscribe to the cable service. The cable service will provide a tuner (which normally is connected to your stereo set) and a selection of 440 channels—one of which will be FRIENDSHIP RADIO.

2. People (churches or homes) who subscribe to the cable service can connect the cable tuner to a small FM transmitter and broadcast the FRIENDSHIP RADIO channel in their own neighborhood. This means that people within range of the small FM transmitters will be able to hear FRIENDSHIP RADIO on an *ordinary FM radio*.

(In order to hear FRIENDSHIP RADIO on an ordinary FM radio you would have to be in the area of a cable subscriber who is also using a mini-FM transmitter.)

### WHAT IS THE RANGE OF THE FM TRANSMITTERS?

The broadcast range of the transmitters will depend on the location of the antenna and the surroundings. Generally 300-500 meters. That is not a long distance but the signal will go out in all directions so potentially it would mean a circle with a one kilometer diameter. That can mean a lot of people in Japan.

### WHO CAN SUBSCRIBE TO THE CABLE?

Anyone! It is easiest and quickest in the large cities. Rural areas may be difficult. Tokyo and the surrounding area are the primary target in the beginning.

### IF I SUBSCRIBE TO THE CABLE, DO I HAVE TO DO THE MINI-FM BROADCASTING ALSO?

No! Anyone can subscribe and enjoy the benefits of the cable service. The purpose of mini-FM is to reach out to the neighborhood.

### IS INSTALLING THE CABLE DIFFICULT?

No more difficult than installing a telephone. The cable company will do the installation.

### HOW DO I SUBSCRIBE TO THE CABLE?

Just let FRIENDSHIP RADIO know and we will make the arrangements with the cable company.

### WHERE DO I BUY THE MINI-FM TRANSMITTER?

FRIENDSHIP RADIO will provide the transmitters on a lease arrangement.

### IS IT DIFFICULT TO GET THE NECESSARY LICENSE OR PERMISSION FOR THE MINI-FM TRANSMITTER?

No license or permission is required as long as the signal strength is under 15 microvolts at 100 meters from the transmitter.

### WHAT ABOUT PROGRAMING? WILL I HAVE TO DO THAT MYSELF?

The programing will originate in FRIENDSHIP RADIO's studio and go out over the cable.

### WHO WILL BE DOING THE PROGRAMING?

FRIENDSHIP RADIO is working on recruiting a staff that will be responsible for most of the programing. We are also negotiating with other program producers, such as PBA.

### WHAT KIND OF PROGRAMING WILL THERE BE?

Plans have not been finalized yet but we anticipate a wide variety of programing with a heavy emphasis on music. Call-in programs also will be a part of the program format. In planning the programing our primary target audience will be people who have little or no knowledge of Christianity. Our goal will be to "prepare the ground and sow the seed". A separate paper explaining FRIENDSHIP RADIO's programing goals and principles is available.

## HOW CAN THE LOCAL CHURCH USE FRIENDSHIP RADIO?

This is one of the exciting aspects of FRIENDSHIP RADIO because it is a way for churches to actually use radio in their evangelistic outreach. There are a number of aspects to this:

1. First of all the church can become a subscriber/broadcaster by subscribing to the cable and installing a mini-FM transmitter and broadcasting in the neighborhood.

2. A second option for the church would be to make it a church project to broadcast from several members' homes. If individuals are not able financially to become subscriber/broadcasters, the church could select any number of its members whose homes would be a good location for a mini-FM station and make it a church project to sponsor the member as a subscriber/broadcaster.

3. The church could advertise their mini-FM station with posters and handbills in the area where it is heard. The posters and handbills could include the church's name and address so that listeners would have a point of identification. The advertising could also take the form of a monitor card to be returned directly to the church.

## YOU HAVEN'T SAID ANYTHING ABOUT COST. IS ALL OF THIS FREE?

It isn't free, but it is very reasonable. The first cost is that of the cable service, which is:

Installation: 30,000 yen  
 Monthly Subscription fee: 6,000 yen

The arrangements for the mini-FM transmitter lease are not finalized yet but for those who sign up before August

1987, we expect the costs to be approximately:

Initial one Time: 10,000 yen  
 Total initial: 40,000 yen  
 Monthly: (first two years) 2,000 yen  
 Total monthly: 8,000 yen

For individuals, the cable company may require six months subscription fees in advance.

These fees cover the costs for the subscriber/broadcaster end of things. They do not cover the cost of setting up FRIENDSHIP RADIO's studio and the programing costs.

## HOW DO YOU PLAN TO COVER THOSE COSTS?

To set up and begin broadcast-ing it will cost about 100,000 yen per subscriber/broadcaster for the studio and programing. (That is with a goal of 500 subscriber/broadcasters). If the subscriber/broadcaster can sponsor its own station (@100,000 yen) or find a spon-

sor it will help us get started. Any donations toward startup costs are more than welcome.

## WHAT ABOUT THE LONG TERM OPERATIONAL COSTS?

The 2,000 yen monthly lease fee will help with the programing costs. In addition we anticipate that there will be some paid programing. Commercial spots are also a good possibility. Donations, of course, will be welcome any time.

## WHEN WILL ALL THIS BEGIN?

The cable company plans to add additional 120 channels to its service, October 12, 1987. Lord willing, programing will begin at that time. We may not be able to begin with live programing and may have to do some rebroadcasting in the beginning until we have sufficient staff and material to carry on a full schedule.

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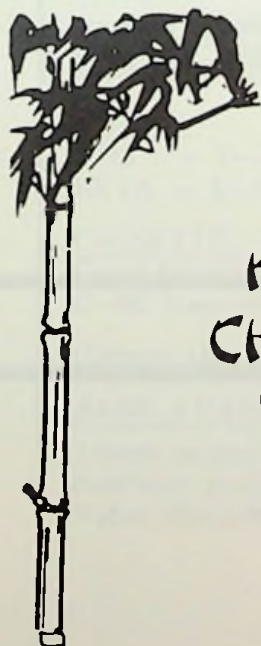
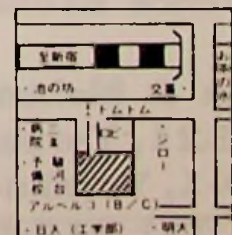
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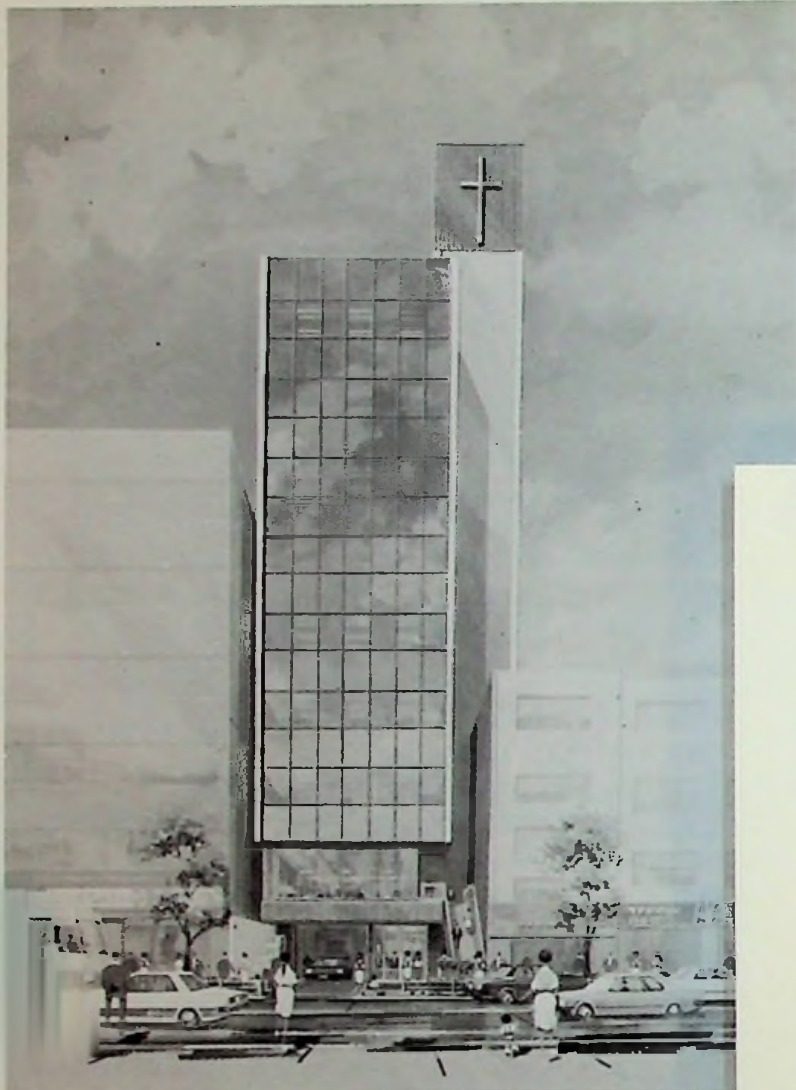
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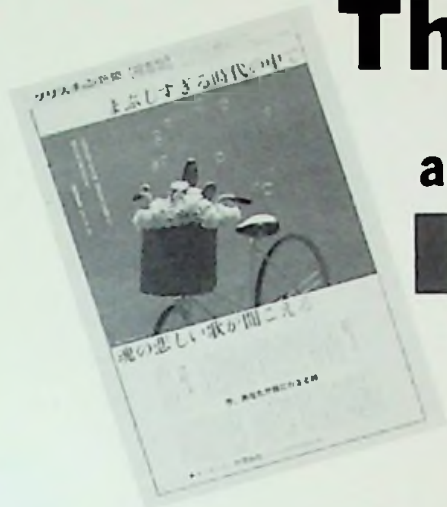
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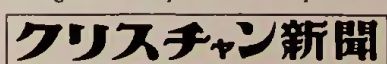
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